The Inquirer

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THE HERO IN CHARGE

"THEY all sang 'Annie Laurie' but they all thought of a different face," so someone wrote of British troops on service singing around a camp fire. Last week, apparently, a great many Frenchmen sang the "Marseillaise", but they were thinking of a different face of the state. The face in the minds of the Frenchmen of Algiers was not that of the Communist deputies in the Chamber of Deputies. One of the most heartfelt strikes in France last week seems to have been that of the schoolmasters. "What", they asked in effect, "have we to teach our children about the nature of the French state?"

One of General de Gaulle's aims is to give all Frenchmen the same face to think about. He is the hero who is to create the state. He is to create French unity in six months. His countrymen have certainly given him a hero's task, and one of the observable flaws in the situation would seem to be the confidence with which de Gaulle is undertaking it. In six months he has somehow to bring about an agreed retreat from the French Empire idea in Algeria. At the same time he has to keep on terms with Tunis and Morocco. He has to prevent France from being isolated, keep an eye on the United Nations Organization (for there are nations there that are going to keep an eye on him, and they are not America and Britain), give France a brand-new constitution, and at the end of it all retire to his country home, or into some new position in French politics, and leave someone else to carry on. Who? Events do not stand still; they tumble upon one another; and day by day the situation will change in France, as elsewhere.

Overnight, apparently, it has already changed. The Algerian Committee of Public Safety do not appear to be quite the band of brothers they were before the announcement of the new government under the General.

The Causes Remain

Perhaps the General in very truth was the answer to an immediate crisis, but the causes of the crisis are still there. The real uncertainties lie in the uncertainties of Frenchmen, and it remains to be seen whether the General can resolve them. The strange fact is that in spite of all the modern means of publicity few people seem to know what has been happening underneath the surface. There have been rumours and hints of all sorts of underground movements. There are states within the states. The army officers make one, the Communists another, and there are probably others also. The hero in control, for instance, does not alter in the least what the Communists are doing. No doubt the theorists are at work, studying their charts, applying their "historical science" to what is happening, and preparing for their own action within the state. And it is a fair guess to assume that the leaders are not without advice from Moscow. There, too, no doubt the back-room boys are at work upon their political assessment. The Communists work within their own theory of what a state is for, and for one reason or another one in four of every French voter votes Communist. The real trouble in France is what it is elsewhere, where people are divided upon what life is for. There is no ultimate faith from which men can act, a faith that is generally shared. The price of freedom today in such a nation as France is the price of division and its uncertainties. It is a price no doubt worth paying, for it at least compels men to face their responsibilities. Perhaps Frenchmen will have to face theirs again in six months' time.

Meanwhile the crisis is resolved. Frenchmen have known how to get themselves out of difficulties that threatened civil war. As far as can be judged, liberties still stand. To accomplish that in about a week is surely a major political effort. Perhaps the six months will care for themselves.

THE WIDER ISSUE

There is a religious issue which, although hardly talked about, is slowly but surely coming to the surface of events. The French civilization, and the British civilization, based upon traditional Christianity, can no longer expect apathy or assent from non-Christians. The European civilization is being opposed everywhere where it asserts dominance. The British Empire has, more or less, withdrawn from the conflict of this, at least in Asia. It no longer assumes that all is for the best in the best of all possible worlds when "subject peoples" give some kind of assent to British values. In turn, the non-European races are discoving the absolute claims of their own religions. It is probably wrong to assume that religious issues are dead. The new nationalisms of the newly rising Middle Eastern and Asiatic races are shot through with them.

The world which is one is competing more and more with absolute religious claims. The real struggle may sooner or later be upon that level. It is going to be a difficult task for men to look again at their religions and find where they fail.

PEOPLE AT KHARANG

By Mabel Beames

(The Rev. Mabel Beames, of Godalming, has been helping Margaret Barr at the centre at Kharang. Miss Beames returns to this country in a few months.)

IN her article sent to *The Inquirer* earlier this year, Miss Barr referred to the splendid work being done at Kharang Rural Centre by a Khasi sister and brother, Maida and Dranwell Wallang. Maida is midwife and Dran dispenser at the clinic, and both fill several other useful offices as well. They share a small house consisting of four rooms in a row, kitchen, two bedrooms and school sickroom. They have not the narrow outlook and undeveloped mentality of people in the isolated hill villages. Born and bred in Shillong amid the stimulus of Assam's capital city, members of a large family, both have had a mission school education and considerable experience in several occupations and in several parts of the country.

Dran has been trained and earned his living as a carpenter and a mason. The compounding of medicine he learned while working for a private doctor in Shillong and also in a British Army hospital. Just before coming to Kharang he was in a lucrative post in the local Government Office in Shillong. But doctoring is his chief interest.

Maida's career has brought her many American as well as British friends. In addition to midwifery she has done private sick nursing in Shillong and also worked with the American Red Cross in Pakistan. She had the misfortune to injure her back by falling down a flight of stairs while working in an American Club store, being too impatient to wait for the lift, which now limits the distance she can walk in comfort to something under ten miles : quite a serious matter for a Khasi. She married a Scotsman employed as inspector of tea plantations in the Nagur Hills, and got acquainted with (though she did not approve of) the luxurious standard of life common to Europeans in India before Independence. She is now a young widow with three children.

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These then are the two people who have chosen to share the inconveniences, as well as the pleasures, of a simple jungle life, in order to help Miss Barr in her work, and it is no exaggeration to say that their co-operation and companionship have made all the difference in the world to Miss Barr. They are well suited for work among village people; their friendliness has done much to overcome local prejudice against modern medicine; their tact, natural courtesy and humour often sow seeds of hygienic reform where other methods would fail.

A patient who comes to the clinic for the first time with body and clothing unwashed for many weeks learns eventually that there is a direct connection between cleanliness and health, and on subsequent visits is seen to be making efforts to follow the example of Maida and Dran, who are as immaculate as jungle conditions permit. There is no doubt both Maida and Dran could earn elsewhere at least double the salaries available to them here, but their lives, like Miss Barr's, are dedicated to the service of others. Only a sense of vocation could keep anyone at a post where the conditions are so arduous and difficult, but to Maida and Dran these seem to act as a spur and a challenge.

Maida may be called out at night to attend a confinement. By the light of the moon or a flickering lantern she has first a walk of several miles through pinewoods, over boulders, up and down the narrow hill-tracks. Her patient may live in an old-style Khasi house made of bamboo and dried grass, or in a more modern modified version constructed of wooden planks and flattened kerosene tins. In either case the furniture will be meagre, consisting chiefly of a few pots for cooking rice and three or four low wooden stools. Maida's English probably does not include the word "improvisation", but she is constantly having to practise it. "I cannot do what they taught me in hospital" she says; "I think for myself and do the best I can".

Sometimes there is not even an empty tin available for boiling water, and she must take a further walk to the nearest neighbour to see what she can borrow. The bed is just a blanket on the floor, and there on her knees Maida may have to work for several hours with the aid of one of the tiny tin lamps whose light is equal to that of a candle. With her work done and mother and baby comfortable, she may be offered refreshment before starting homeward : a rice meal, an egg or a drink of sweetened but milkless tea. But sometimes nothing at all is available. Back at her own small house she has the option of getting a meal, starting from scratch—there are no ready-to-hand snacks obtainable in the jungle—or sleeping first and eating after. In the short time I have been here I have known her attend as many as five confinements in one week, fortunately not all of them at night, but some of them difficult cases.

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Dran is a little younger than his sister: about 28, and a perfect specimen of youthful health and vigour. Sometimes he will go for many miles to see a patient, but this takes up valuable time, and more often his patients come to him or send a messenger. Compounding medicines for illiterate people has peculiar snags. It is useless to write directions on the bottle, and what the patient is told he may forget; or, thinking himself wiser than his physician and seeking a quick cure, he may swallow the whole bottleful at once. On weekdays Dran's doctoring is interspersed with such activities as carpentry, building, gardening, teaching, but on Sunday he must be at the clinic all day and has scarcely time to eat. Although "No work on Sunday" is a strongly held tenet of the Christian converts here, it is not expected to apply to work at the clinic, where men, women and children gather to await their turn. Burns are a very common form of injury, especially among small children. They occur out-of-doors when children play with burning grass (the Khasi mode of agriculture includes burning the surface vegetation from the hills), or at home where small children are left for hours while their parents work in distant fields.

It was on March 1st that the little boy Odrian was brought to the clinic in a basket from the village 16 miles away. His mother brought him to K.R.C. as a last resource, his condition already having been worsened by the application of the remedies of local medicine men. All the front of his body and left arm and hand were burned, also half his back and part of his face and head. Of course, the clinic is not a hospital, and in consultation with Miss Barr, Dran and Maida had to decide whether they could add to their duties the day and night care of this child. Plainly his only chance of life was to remain with them.

He was such a diminutive person that I mistook him at first for an infant in arms, but I learned later that he was a man of 3 years, and a responsible one at that, as was shown one day by his remark : "Who will feed my white goat?" As the days passed into weeks the hope of his recovery grew, but to the grief of all at the Centre, and particulary of Dran and Maida, he died on Easter Sunday. Our children gathered little posies to lay beside him. By a sad coincidence Miss Barr's big dog Rip, an intelligent and faithful friend of five years, died on the afternoon of the same day. For a few hours the Centre was not itself; and unwonted gloom pervaded it. But sadness is not natural among healthy schoolchildren, and very soon the high spirits were again in evidence, and the usual laughter and singing were heard on our hill.

New President, American Unitarian Association

The Rev. Dana McLean Greeley, for 23 years minister of the Arlington Street Church, Boston, has been appointed, at the recent May Meetings of the A.U.A., president of the Association.

KNOW YOUR TYPE

By Charles Easton

HAVING for some centuries been fighting a battle based on the supposition that all men are equal, our thinkers are busy now cataloguing us into separate types because they have discovered we are all so different. This is something men have always known, though religion has not always paid sufficient heed to the varieties of human personality. It has proceeded rather upon the assumption that all men are the same, that is, sinful; and consequently in need of one thing, redemption. Christian churches have differently interpreted the means of this redemption, but none have so far done much to recognize the temperamental differences among men and women.

It is helpful to keep these psychological variations in mind when we consider matters of religion. If we know our type we shall recognize why certain religious emphases appeal to us and why we turn away from others. We shall discover why we like some hymns more than others, and why this preacher rather than that is the man whose preaching helps us most. Above all the recognition of religious types in others should give us a charity of religious understanding that we can attain in no other way. When one type on the committee wants extra devotional meetings on week-days, and another suggests cutting out a Sunday service so that the congregation can walk in a procession of protest, we shall recognize that each is expressing the impulse of his type.

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We need no complicated psychological jargon to tell us we have the thinker type in our Churches. They often come into Unitarianism to find opportunity to be themselves. Having painfully "unthought" the doctrines of orthodoxy they are ever ready to read or to hear some new formulation of truth. The devotional type, judging by many of our hymns, must once have been more common among us than now, but there are still many with us who think less of the sermon's argument than of the opportunity in worship, to pour out the adoration of an overflowing heart in praise of the Most High. Practical men and women are always with us, the mainstay of our church organization, and ambassadors of justice and fair dealing in the affairs of the world. For all that, be it always remembered, we are none of us pure type. The pundits tell us that though we have a main type, we have a secondary tendency alongside it. Even if we discern in ourselves traces of all these personality types, yet their differing proportions are a guide to what comes easily and what is hard for us in religious living.

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But when all has been said about the recognition of religious types, the ideal of the fully-developed religious person remains. Knowing our type not only tells us where we are strong. It tells us where we are weak. This modern distinction of temperamental types does most for us when it indicates where our deliberate religious efforts must be directed. If we recognize ourselves as the active type, we do not need to make a special study of the second commandment. We need to redress the balance of our religious life by taking lessons in the first. We must make real effort to love God with all our heart, for it is in His service we are always so ready to use our hands. "In his work is his prayer" does not excuse the active man from disciplining his restless energies to the work of worship. Work only becomes prayer when it is done with a heart centred upon God.

The intellectual type usually knows itself as such, though many do not always realize how severely a critical approach to religious truth restricts experience of the glory that is at the heart of Life. They are quick to grasp a point, however, and do not find it difficult to make the intellectual decision to train the undeveloped aspects of their nature. They attack the problem in their characteristic way, read books on the devotional life; examine this or that field of public service, they are never less than their intellectual selves, but new depths of religious experience come as they discover what worship can mean when for a while one forgets to argue about the nature of the Godhead.

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The devotional type, full of love for God, overflowing in rich and untiring love for men and women, will say there is no need for theology, for all that counts is Love. Such above all need to recognize their type and to accept the discipline of religious thinking. They need a pattern of belief within which their feelings may express themselves in a worship that is truly self-giving, with no hint of self-enjoying. They need social theory to direct their overflowing love to the most effective service of their fellows.

To recognize our religious type is therefore, not the end of the matter. It is the beginning. We do not end by deciding that for us religious means activity, or devotion, or pure thought, and leave it at that. We begin just there upon a life of new endeavour to round out the undeveloped aspects of our nature until we attain to the stature of a full grown man or woman. We offer ourselves as "a living sacrifice, wholly acceptable to God".

Young People meet at Hucklow

By A. B. Downing

OUR young people's equivalent of the G.A. was recently held at Great Hucklow. The problems and the personalities were different. There were, of course, plenty of both. The co-existence of problems and personalities is one of the hall-marks of Unitarianism! But at the youthful level that kind of co-existence has a certain endearing quality which is perhaps absent at the more adult one. Ivan Knowlson, the Y.P.L.'s president, is no Chuter Ede and it is an unnecessary venture to compare Geoffrey Waywell with John Kielty. Both, however, had much the same tasks to perform as their older counterparts and because of their earnestness and youth one's heart went out to them with just that extra degree of warmth. Neither must one forget Margaret Winterbottom, who manipulated her treasurer's balance sheets with a degree of taste and charm with which it would have been difficult to credit even our own well-known Ronald P. Jones.

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The top table in the Recreation Room at Barleycrofts was indeed packed with youthful talent coping valiantly with points of order, departmental reports and all those procedural emergencies without which no annual meeting is worthy of the name. In the latter category I remember one sharp-shooting lady in particular. She had supervised the five o'clock tea in blue nylon. Tea, quite obviously, was not the only thing she could supervise, for she was very hot indeed on the virtues of financial probity and administrative righteousness, as well befitted an ex-President. She bobbed up frequently before Ivan's troubled gaze, an irrepressible phenomenon, Alice by name, who was obviously as good at accounts as she was at catering. She pulled no punches and was on to the finances of the Y.P.L.'s Kinver Camp like a ton of bricks. It must be confessed that these were in rather a sorry mess. No one was really happy about them. But, then, to build a new camp hut is a venture of faith when there is not much in the kitty, liaison is difficult on a non-existent expense account and experience limited. Small wonder that the item on the agenda concerning the Camp was a stormy one. Tempers did become a little frayed, though they were never lost, and many an anguished sigh was released from the Camp Secretary's beard. However, in the end, calm and common sense won the day. With the sound advice of auditors like Franklyn Johnson and Henry Tittle the necessary steps were taken to clear up the unpremeditated mess and put the Camp's financial affairs on a sounder footing.

To sit in upon the U.Y.P.L.'s business is to be astonished that it can achieve so much with so little. The financial backing it receives is nothing short of pathetic. Branch and individual subscriptions amount to less than £50, and how much effective travelling the League's national officers are expected to do on a miserable expense budget of £10 beggars my imagination. That the U.Y.P.L. is very much a going concern and a most important part of our denominational witness was quite obvious from the overflowing attendance in the Recreation Hall from all parts of the country, from the intelligence and vivacity of the members' contributions and from the devotion of the League's officers. It seems to me that we simply do not know enough about the things our young people are doing and trying to do. No wonder some of the speakers at the Youth Meeting at our G.A. lamented the lack of interest on the part of far too many adult members of our churches. A friendly gift of £50 at this particular juncture would do the U.Y.P.L. no end of good and see them over an awkward patch. They have not asked for it. Perish the thought! But I came away from Hucklow firmly resolved to tell you that one of the practical things that would help them most, just now, is a gift of money. If you would like to send something, would you be good enough to send it to me at 16 Styal Road, Wilmslow, Cheshire. They have not asked for anything from us, which is why they deserve something!

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Much of the League's annual business—or at least that part of it which was the most I personally could attend—dealt, of course, with internal affairs. There were reports on *The Young Unitarian* (ably edited by Neville Kenyon), which not enough people read and to which not enough people send in "copy"; on the most interesting Youth Supplement to this paper (of which the Rev. Geoffrey Petts was in charge); on the League's international contacts (very well presented by Sheila Winterbottom); and on the tortuous affairs of the Kinver Camp, the secretary of which is the long-suffering Malcolm Sadler. All this was presented ably and heard attentively by the overflowing audience. But that was by no means all. By no means!

The Glasgow Branch presented a resolution urging all organs of the League to support the campaign for unilateral nuclear disarmament. The way this issue was debated put to shame our own miserable effort at the G.A. in London. At least it *was* debated. And *how* well, too, did the differing contributions come in! Not only were they forthright, but they were also wonderfully brief and to the point, streams of pure water compared with some of our more muddy adult eloquence.

The speakers were not all pacifists by a long chalk. In fact the resolution was narrowly defeated. But what was so impressive was the wide range both of concern and of conviction, the struggle "between realism and morals" as one speaker put it. "What is our duty indeed in the light of what we believe?", in the words of another. Positively tangible also was the serious atmosphere which fell over the packed room as the speakers followed each other. I somehow felt, in hearing them, that we Unitarians had at least redeemed ourselves. I felt thoroughly ashamed that we adults in London did not seize the opportunity at least to exchange with one another our own anguished concerns on this supreme issue. I know, as the young people know, that no resolution can bind the private conscience of Christians, in our denomination or (as surely we must realize) in any other. But that is not to say that we should shun all public discussion of it, that we should not learn from other Unitarians what *they* think. All honour to our U.Y.P.L.

May I earnestly ask you to remember what I suggested about giving them some financial help? A spontaneous proof of our interest and support is just what they deserve. I know that my suggestion is unorthodox and unauthorized, but never mind! It is to organizations like the U.Y.P.L. that we look for future ministers and future leaders of our faith. And from what I heard at that Hucklow week-end, £100 spent on them would be £100 well spent indeed!

DR. AGNEW IN PALESTINE

(Dr. A. L. Agnew, of All Souls, Belfast, recently visited Palestine. We are able to print some of his impressions through the courtesy of the "Belfast Telegraph".)

THE man who went down from Jerusalem to Jericho and fell among thieves must have had some peculiar reason for going alone. Even today it would not be advisable. The inn in which he was so kindly left is still there but much as the tourist would like to photograph it he must not since it is now a police station and "a military object," and the occupants have more to do than protect travellers foolish enough to venture down that long and desolate road alone.

The border is not far away. It never is in Jordan or Israel. The visitor from Ireland is strangely reminded of home. He is frequently stopped and courteously asked his business. He passes unapproved roads.

But there the similarity ends. In Ireland people know where the border is, and to those who pass on their lawful occasions it matters little whether they know or not.

In Palestine it wanders down the centre of the country with a great bulge to the west which almost cuts the State of Israel in two, while into this bulge a salient of Israel points eastward till it touches the walls of Jerusalem.

The result is that the visitor never knows where the border is and here it matters very much. Neither Jew nor Jordanian may cross to what each calls "The other side".

The border in the Holy Land is not between countries. It divides the East from the West; the days of David and Solomon from the electronic age. In a few minutes one may pass from one to the other.

The Government of Jordan may be attempting to modernize the Kingdom. It is possible to meet boys from high schools who speak English and pour out amazing questions.

"Do you come from Free Ireland or Occupied Ireland?" is one that leaves the Ulster visitor with a problem. Shall he try to untangle the web that propaganda has woven or decide that it would be in vain?

"Can you go out with a girl and kiss her?" is not a question to be treated lightly for the youthful questioner is in grim earnest. He has heard that such a thing can happen and it is apparent that it would be the height of immorality in his eyes, and here one touches one of the fundamental differences between two civilizations.

A mile away, the Daughters of Israel swing about with all the freedom of modern youth. Here in Jordan the women walk in grave dignity, veiling their faces when any man passes by. They may still be bought and sold and become wives to a man who already has several. Whether they are content or not with this system none may know. . . .

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To list the holy places one may visit in a couple of days from Hebron and Bethlehem in the south to Samaria in the north would be only to repeat the guide books, or the Bible which is still as good as any. In Samaria, one may be fortunate enough to be able to visit the remnants of that strange people with whom the Jews had no dealings.

Some 400 of them still survive, mingling with none, still maintaining that they are indeed God's chosen, and producing to the privileged few their most priceless possession, a copy of the first six books of the Bible which they claim to have been written by a grandson of Aaron himself and for which they say they once refused £1 million.

But for those who are not too impressed by ancient sites the Holy Land offers something more, the spectacle of a nation being born or reborn.

Nothing more wonderful or heroic has been done in our time. In ten short years, surrounded by enemies with their rifles, if not their swords, in their hands, the sons and daughters of Israel have truly begun to make the desert blossom.

Where ten years ago there was nothing but sand one may see tree lined roads and fertile fields and imagine for a moment that he is back in his native Ulster.

The Arabs maintain that the Jews have stolen their paradise. The Jews maintain that there was little paradise but the one that they are making.

The problem of whether a primitive people have the right to remain as they are or whether they must surrender their land to a higher civilization is not a new one.

On the other hand, the Arabs are not uncivilized and the Westerner who thinks they are might be surprised to know what the Arab thinks of some of his ways.

At the moment there is a stalemate. In general the Arabs have but one intention so far as the Jews are concerned and it need not be indicated. The Jews have no intention of allowing it to be carried out.

No greater problem faces mankind today. Even those who take the Bible prophecies lightly cannot forget that in the Holy Land is a place called Armageddon.

GREAT REVIVAL OF LIBERALISM IN GENEVA

A GREAT revival of the Liberal Protestant movement has taken place in Geneva, since January of this year.

People generally suppose that Geneva is an entirely Calvinistic city, owing to Calvin having lived and worked there, but this is not the case.

The reforms started by Calvin, within the Church of Geneva, were later broadened and modified by such outstanding personalities as Jean-Alphonse Turrettini, one of his successors, who abolished strict orthodoxy in the Church at the beginning of the 18th century, and rose up against the doctrine of predestination.

So that since Calvin's time, the official Genevese Protestant Church has developed a liberal constitution, and generally allotted a large place in the Cathedral of St. Pierre, where Calvin preached, to preachers of the liberal school.

Unfortunately, this liberal spirit has been overpowered these last years by a marked return to orthodox Protestantism. This reaction can be traced in great part to the influence of the theology of Karl Barth. And also to the fact that a large number of Catholics and orthodox Protestants from other parts, have settled in Geneva. Since the beginning of the century the town has become cosmopolitan.

To uphold Liberalism within the official Genevese Church, and particularly the parish of St. Pierre, a movement has been organized which appointed the Rev. Dr. Henri Babel, born in 1923, and author of different books on liberal theology, as it's spiritual leader, so that since the beginning of the year, a regular revival of Liberalism has taken place in this city.

Crowds of people take part in these Liberal services, where a number of subjects are treated concerning individual and collective life, the interpretation of the Bible, man and his destiny.

People of every condition take interest in this movement of which one can expect great things in the future.

DR. A. ANNEZ

[Dr. Henri Babel is well-known to some Unitarians in this country.—Ed.]

"THE WICK AND THE WAX"

HOW many amateur dramatic societies are there today, one wonders, compared with 20 years ago? As the TV audience grows it must surely have an effect on these societies, or has it boosted them to greater efforts? One effect, at least, has been to create a demand for the play specially written for television. But playwrights for the theatre are still hard at work.

Among these is a member of the Unitarian congregation at Newcastle upon Tyne, Alexander Deans Wilson. His three-act play, "The Wick and the Wax", was first presented in the Playhouse, Derby, in 1956, and is now in print and obtainable from the author.* Set in a small village in the year 1665, it concerns mainly the troubles of a dissenting minister who goes back to his early profession of apothecary, and the man who comes to take his place in the Church of Black Gate. But as Mr. Wilson says in his foreword, "Every play needs a setting, and what better than that of nearly 300 years ago? . . . . Man is still man. In the past it was pestilence and war. Today . . . it is little else". The play does not close on a pessimistic note however; despite pestilence and flood there is a glimmer of something better to come, and meanwhile the characters (notably the two churchmen) have sprung to life in a manner that does credit to Mr. Wilson's dramatic power. *B.L.*

*Alexander Wilson, 7 Corchester Walk, Newcastle upon Tyne, 7. Price 6s.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Humanism

SIR,—My discussion on immortality is with Messrs. Rutt, Robbins, Viney, and Vallance; not with Messrs. Plato, Paul, Martineau, and Swedenborg. If necessary, I could adduce equally "great thinkers" on my side of the discussion.

The first-named gentlemen only convince me still more that immortality must involve the notion of "disembodied consciousness". For no one is interested in an after-life that retains no identity with or relationship to something centrally "us" in this life. To have any significance at all, our after-life must have connections of memory and awareness with this life, i.e. the consciousness must be the same. If Mr. Robbins does not like "disembodied" I will willingly call it "non-corporeal" consciousness, but it still remains a self-contradictory notion.

Mr. Vallance tries to browbeat *me* with his dark, unsupported references to J. B. Rhine's works. But Rhine is not a logician, and if he can resolve an "initial definitional contradiction" by any other means than an initial re-definition, Mr. Vallance should tell us in his own words how the trick is done.

Mr. Robbins cannot really say in one paragraph that consciousness is a state not an entity, and then in another paragraph use an analogy likening the "spirit" to an entity, viz.: a violinist. By "spirit" he must mean "consciousness", otherwise if he means something different there is no relationship between this life and the after-life and hence no immortality in any significant sense. I quite agree that consciousness is a state and not an entity, but it must be a state of something, viz.: an entity, it cannot be a state of nothing.

Precise assertions are only dogmatic when they make appeals to "authorities" other than human reason and experience. I make no appeal to such authorities, as my critics do, but only to *their* human reason and experience.—Yours,

Rordyn Hill Chapel. *Donald P. Maw.*

[*This correspondence is now closed.*—EDITOR.]

The Public Morality Council

[*The following letter, abbreviated, is a reply to a letter printed here on May 17th*]

SIR,—For fifty-nine years now "The Public Morality Council" has modestly and quietly performed its many-sided work, led by the Bishop of London and supported by all the major religious bodies, including the Jews and the Quakers and the Roman Catholic Church, all working harmoniously together in the effective presentation of the social witness of the churches.

The responsibility of citizenship lays a special burden on members of the various churches, and a short definition of that responsibility would perhaps be "To *do* something about the evils in our midst . . . to try to make our towns and cities free of the temptations to our young people which make it so hard for them to live a clean, healthy, and happy life, and to strive to make life more wholesome . . . to help to create, in fact, the conditions whereby a good (not goody-goody) life may be lived by all".

The "Public Morality Council" sits in judgement upon nobody, but it does take action in the interests of the well-being of the people, to deal with some of the evils so blatant in our midst. The work is not all negative. It is not merely the condemnation of evil which concerns the Council, but the commendation and furthering of that which is good in our public life. One

illustration of that would be the issue of lists of commended plays and films periodically, affording advice and help to those seeking healthy and wholesome entertainment.

It is needful from time to time to represent to the authorities in various fields . . . literature, law, theatre, cinema, Press, etc. . . . the views of the Council whenever the public conscience is affronted by the insidious attacks of manifold evils, but that is never done without first having prepared a fully documented brief.

Successive Home Secretaries and other high Government officers have testified to the need as well as the effectiveness of the work performed by the Public Morality Council, and the fact that all the major religious denominations take part is a guarantee surely that statesmanlike as well as ethically sound action is taken when the facts have been established.

Finally, permit me to refute any suspicion of the spirit of a self-righteous censorship in this most democratic and humble-minded, but well-informed, sincere and modest body, the support of which should indeed make a far greater demand on all those with a conscience about their obligation to help the public well-being than it does.—Yours,

London. *Geo. Tomlinson, General Secretary.*

Resolutions at General Assembly

SIR,—I am sure Mr. A. L. Blake is right. The General Assembly is not or should not be a policy-making body on matters which involve vital controversial issues in which the individual conscience may be strained between loyalty to the Church and obedience to conscience.

The middle course suggested by Mr. Blake is the obvious way out of this dilemma. We should discuss these matters, but action should be the prerogative of the individual, and if he is led to take action it should be through the appropriate bodies specializing in the specific problems.

I am the more convinced that the General Assembly was playing with fire, even in accepting resolutions for the agenda such as that from Chatham, when I recall that I walked into the meeting, unchallenged as to whether I was an accredited delegate, a visitor, or any Tom, Dick, or Harry from Mars!

And yet it would have been possible, even for visitors, so far as I could see, to have voted for a policy which could have split the whole denomination.—Yours,

Hassocks, Sussex. *Ernest Green.*

Life Begins at Retirement

SIR,—Surely "Simplicitas" is rather hard on his baker! The man "was more than usually tired and harassed". Ideally, a baker may regard it as his vocation to make, or distribute, their daily bread to God's children; but if he is a master-man he may be fighting for his livelihood against the competition of combines; or if an employee, subject to constant pressure from his employer to keep his sales up. Small wonder then that he should be living for the day when he can retire. Many men, forced by circumstances to earn their living in an uncongenial occupation, live for the day when they can retire and please themselves how and when they shall work or play.

The writer was one of these, and after eighteen months' "retirement" can testify that life not "begins" but may certainly "open out" at sixty-five.—Yours,

Thornton Heath, Surrey. *R. P. Orbell.*

Pythagoras a Monotheist?

SIR,—Your correspondent Mr. Hobart Huson writes that "Pythagoras was the first philosopher who was a monotheist". This is a hazardous statement. Pythagoras of Samos, who lived in the sixth century B.C., left no writings, and the tradition as to his beliefs is very obscure. It is agreed that he was a religious teacher, who regarded the soul as a divine and immortal being, subject to transmigration from life to life. A typical reference to this doctrine in Plato's *Phaedo* (62 b ff.) mentions "the gods" as guardians of the soul, and later "god" as ordaining its release from the body. This reflects Plato's habit of using the word in the plural or singular at will, in accord, no doubt, with the generally vague ideas of his contemporaries.

The belief that Pythagoras was a monotheist is probably traceable to various quite late expositions of the philosophical teachings of the school which followed him. J. Adam (*The Religious Teachers of Greece*, p. 196) puts the matter clearly: "It is obvious that the Pythagorean principle of limit, regarded as the creative agency which forms the universe out of the Unlimited, lends itself to a theological interpretation; but it was not interpreted in any such way till after the time of Aristotle".

The beginnings of monotheism are, indeed, discernible among the philosophers and the poets of classical Greece; but the evidence on Pythagoras is not reliable.—Yours,

Wandsworth. *Dorothy Tarrant.*

"Friendly Links"

SIR,—In your challenging leading article of May 24 the suggestion was made that pen friendships would be one way of promoting better understanding between young people of different countries and ideologies.

I have been asked by the Women's League Central Committee to point out that for nearly fifty years this scheme has been in operation between Unitarian and Liberal Christian Women of all ages all over the world.

These "Friendly Links" have certainly helped to strengthen the bonds of goodwill and mutual understanding, and it is to be hoped that your suggestion will not go unheeded.—Yours,

East Finchley, London. *Agnes E. Beasley*
(National Secretary of Friendly Links).

News Review

Your Library, Too?

"Knutsford Urban Council's Public Library Committee have agreed to allow registered periodicals of any church having a following in the town to be placed in the library reading room, subject to a copy being submitted to the Council for approval. This was agreed last week following a letter from Mr. H. I. Wright asking permission to place in the library a weekly copy of *The Inquirer*, the official organ of the Unitarian Church. Permission was granted."—From the *Knutsford Guardian*, May 28th.

New Ministry

The Rev. William Miller, at present of Newry, N. Ireland, has accepted an invitation to the pulpits of Bridgwater and Taunton

Liverpool District Missionary Association: The ninety-sixth annual meeting was held in the Unitarian Church, West Kirby, on Saturday, May 17. The President, Dr. P. N. Tindall, welcomed the guest speaker, Principal Fred Kenworthy, and a large audience listened to a carefully considered address on "Unitarianism—A Simple Faith?" Mr. Kenworthy said that although financial problems confronted us at every turn our movement would not grow by solving them alone. We must have a faith that will be as relevant to the present situation as the faith of our ancestors was to the situation they had to meet from 1800-1825 or from 1850-1875. Unitarianism flourished then because it spoke to the needs of the day. Fundamentally, Unitarianism was the religion taught by Jesus, love to God and love to man. It was a truthful religion, we were not required to accept anything contrary to reason. It was a free religion, not limited by creed or dogma. This did not mean that we neglected the experience of previous ages, and we gladly recognized that some ancient creeds contained profound truths, but they needed interpreting in the light of present needs.

Women's League: Sheffield District: The League met on Wednesday, May 14, 1958, at Fulwood Old Chapel. Mrs. Sokell conducted the service. She asked the meeting to join in silent tribute to Mrs. Leonard Baker Short, the minister's wife at Gainsborough from 1931-1934 and President of the District League from February, 1933 - February, 1934. The meeting also remembered with gratitude, Mrs. Tiddy, who was Social Secretary of Upper Chapel Branch.

In the course of a W.L. Jubilee Year Address, the preacher paid eloquent tribute to the memory and work of the great pioneers in the League, and also to the countless women who faithfully served the Unitarian Church. She sought to confirm the congregation in loyalty to Church and League, indicating those qualities of heart and mind needed if they were to succeed in their endeavours.

After a useful business meeting tea was held at the Old Forge Dam Tea Room, where the Fulwood members had prepared a bountiful tea, having transported everything needed (apart from the furniture) from the Old Chapel premises.

Women's League: North Midland District: The Summer Rally was held at the Old Meeting, Mansfield, on Saturday, May 3, with an attendance of 45, representing eight branches. It was a beautiful day and all had enjoyed their journeys through the lovely freshness of a late spring in its perfection of leaf, flowers and blossom.

Mrs. Kenneth Sherratt conducted the opening service in the church all newly painted. The Business Meeting at which Mrs. Jean M. Mason presided was chiefly devoted to preparations for the Celebration of the National Jubilee at the October Rally.

(Continued on page 188)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 8, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIDDLE GREEN (nr. Stourbridge), Unitarian Church, 11, Mr. G. E. Prentice
BILLINGSHURST, Free Church, High Street, 11, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (June 15), Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. J. C. Ballantyne
BRADFORD, Broadway Avenue, 3.15, Mr. Wm. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. A. S. Morris
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. B. Downing
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy John
CHATHAM, The Church of the Great Companionship, Hamond Hill, 3, Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Garrard, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. George Lowthian
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. S. E. Bowen
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kleinn
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. J. M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nigel Chad
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Students
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. Tomlin
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Mr. David Chapman
HULL, Park Street Church (Unitarian), 6.30, Rev. Robert Peel
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Elliott W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Civic Service, 6.30, Rev. John Howarth
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sunday, Miss J. E. Lindsay, Killiney, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershaw
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Norman Kingman
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Dutton
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kingman
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Dutton
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Shorey
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. Tasker
LONDON, Brixton, Effra Road, 11, Rev. F. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. F. Hankinson
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goodwin (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mair
LONDON, Highgate Hill Unitarian Church, 11, Mr. G. J. Perry
LONDON, Ilford, High Road, 11 and 6.30, Mr. T. E. Bacon
LONDON, Islington, Upper Street, Dunbar Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. S. E. Hamlin
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. Dorothy Tarrant
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. J. Rimmer
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bodson
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (June 15), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MERTHYR, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 2.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Towne
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. J. Mather
NORTHAMPTON, Kettering Road Church, 11, Mr. G. Wilkinson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kebbey
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
RINGWOOD, Hants., The Meeting House, 6.30, Mr. Pitman
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Mr. H. Mathews
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Moore
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Mr. E. Rowell
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mrs. Amy Howarth
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Miss H. Dorice Williams
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. B. Viney
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. A. Patterson, 6.30, Mr. J. C. Turner
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. H. Maguire, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Choir Sunday
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jennings (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. H. Mathews
WILMSLOW, Dean Row, 10.45, Rev. H. S. Carter, Styal, 6.30, Rev. H. S. Carter
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Dunnell
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month Evening 7 p.m., Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], 112 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Emerson, Manse Telephone LX 5921
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SPRINGVALE COMMUNITY CHURCH, Austin Road, Stafford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Shirley

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wight
WELLINGTON, Service suspended—Enquiries—Mrs. Warren. Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barth

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Religion and World Peace

will be the theme of the annual service of peoples of all faiths at

St. Botolphs Church, Aldgate, E.1

on Thurs, June 12, 1958, at 7.30 p.m.

—o—

Preacher: Mr. Aurabinda Basu, M.A.,
Lecturer, Indian Philosophy, University of Durham

(Organized by World Congress of Faiths)

Holidays Abroad

TWO VACANCIES—Norway (July 12-24). Vacancies Copenhagen (August 12-22) and Lugano (August 18-29). Unitarian parties personally conducted. Lone travellers welcome. Nothing strenuous. Rev. George Parkinson, 4 Balmoral Road, Doncaster.

Change of Address

From June 9, 1958, Ruth and Catharine Herford will be at their new home, The Banquet House, Princes Road, Rhuddlan, where all friends will be very welcome.

Deaths

Phillips—At The Kistle, St. Clears, Carmarthenshire, Matilda Ann, age 82, old pupil of Channing School, Highgate, N.

Watterson—On May 29 at Christie Hospital, Manchester, Josephine McKean, widow of John Herbert Watterson, in her 66th year, after many years of service to the music in our Churches and Chapels.

(Continued from page 186)

The secretary and treasurer later submitted the Annual Report and Statement of Accounts, followed by the Fellowship and Central Committee Reports and those from the branches, all showing again what devotion and valuable help in many ways was given for the upkeep of our chapels and churches.

Hinckley: The Great Meeting Sunday School held their Anniversary Services on Sunday, May 18. The Preacher was Mr. Robin Williamson, of Manchester College, Oxford. At the morning and afternoon services he addressed his remarks mainly to the children, and in the evening through the children to the parent. The singing was conducted by Mr. R. A. Bennett, under whose guidance the children responded excellently, and the organist, Mr. A. G. Hyden, added to the beauty of the services with music suitably chosen for the occasion. The collection in aid of the School Funds realized £92.

North Midland District Rally

A fair company, in which most of the widely-scattered churches of the North Midland District were represented, gathered at High Pavement, Nottingham, on May 17, for the district Spring Rally, an annual event to which a speaker from outside the area is usually invited.

The Rally began with Service, conducted by the Rev. G. C. Robson, whose readings and prayers were a fitting preparation for the address of our visitor, the Rt. Hon. J. Chuter Ede, which was delivered after a short interval when the devotions were finished, in which the congregation became an audience. The District President, Mr. Wykes, briefly introduced the Assembly President, though this as he said, was hardly necessary, and offered an open-hearted welcome on behalf of the District to Mr. Ede.

In his address, Mr. Ede spoke of the struggle for freedom of thought and conscience, referring us back to the Renaissance and the difficulties and persecutions of the Humanists of that period, bringing us through the years to the present day and emphasizing the need for our witness to preserve the truths that had come down to us.

After a vote of thanks to the speaker, the gathering removed itself into the schoolroom, to partake of tea.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write directly to the Secretary of the General Assembly and NOT to the church concerned.

Banbury; Birmingham: Waverley Road; Denton; Dudley; Hinckley; London: Mansford Street; Macclesfield; Newchurch; Park Lane; Pudsey; Shrewsbury; Scotland: Dundee, Glasgow; Wales: Colwyn Acton and Rhydygwen, Aberdare; Capel-y-Groes and Cribyn; Ireland: Cork.

Ernest George Hunt

Mr. Hunt was born in Bridgwater eighty-six years ago and lived on the town until twenty-six years ago or so, when he retired as a master tailor, having bought land at Pawlett, a pretty little village outside the town. He had a bungalow built there. Mr. Hunt enjoyed the pleasure of his garden and grounds, where the fruit trees blossomed and the air was good, as well as the view of the river. In days when transport was primitive, Mr. Hunt rode and then cycled miles in connection with his work, which, like him, was of quality. His Unitarianism was as the rock, strong and unbreakable. He was a man of strong conviction, whether of politics or his beloved Unitarianism. To him, friendships were deep, and it was a privilege to obtain his. At the special request of the family, the Rev. W. H. Cordell, Mr. Hunt's minister until recently, conducted a service of tribute and affection at the bungalow, and then at the Bristol Crematorium, after which the ashes were scattered by Mr. Cordell in Mr. Hunt's beloved garden.

W.H.C.

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